

The Deafe man cured.

Wherein
Three things are handled.

- 1 } *Christian Charity.*
- 2 } *Humane Misery.*
- 3 } *The divine power and mercy of Christ.*

Vpon *Marke* 7. ver. 32. 33, 34, 35.

By *Tobias Higgins* Minister
of Gods Word at *Wickwar* :

neere BRISTOLL.

3. B.

*Christus suspiciens in Cælum ingemuit, non quod ipse necessarium
gemitum haberet, qui dabat, quod postulabat, sed nos ad
eum genere qui Cælo præsidet, docuit, ut aures nostræ per
dona sancti spiritus aperiri, & lingua per saluam oris, id
est, per scientiam diuinæ locutionis solui debeat ad verba præ-
dicationis. Greg.*



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The Doctor's Church

W. 1700

Three things are handled

1. The first thing is the
2. The second thing is the
3. The third thing is the

From the year 1700 to 1701

By the order of the
of the



From the year 1700 to 1701
The first thing is the
The second thing is the
The third thing is the

From the year 1700 to 1701

From the year 1700 to 1701
The first thing is the
The second thing is the
The third thing is the



To my kind FRIEND,
and loving Parishioner, Mrs
Elizabeth Spert, health in this
life, and *Eternall Happinesse*
Hereafter.

Oftentimes con-
sider your affli-
ction, with com-
passion, because of
the greatnesse, and long con-
tinuance thereof, together
with the partes affected; the
losse of hearing, the princi-
pall Conduit, to convey Spi-
rituall Comfort to the Soule:

The Epistle

And the rather, for that the evill, of this malady, resteth not in this part alone, but with it, distempereth the whole man; As when, one wheele in the Clocke, is out of order, the defect reacheth to all; what the Apostle saith of the Mysticall body, wee may of the naturall; if one member suffer, all suffer.

But these outward maladies of the body, reach farther, and doe affect the mind also; for the body, and the mind, doe communicate, with each others miseries. Thus, when I see you, hardly
afflicted

Dedictory.

afflicted in body, and heavily affected in mind: part of my study hath beene, what lieth in mee (as the Physitian of your soule) to administer some comfort to you, in this case. And since I cannot doe this) as formerly I have done) by speech, I have thought good to doe it by writing: As Physitians use diverse kinds of medicines, and when (by reason of the weaknesse of the patient) they cannot, apply them one way, they finde out some other meanes, to convey comfort to the body: So that which I

The Epistle

cannot doe by word, I desire
to doe by my penne. And
blessed bee God, who hath
given a double passage to the
soule : Eares, and Eyes; and a
double meanes : words, and
writing : And it is his good
providence, that in defect of
hearing, he hath vouchsafed
you the eye sight, with the fa-
culty of reading : whereby,
you may make use of the ho-
ly Scriptures, of sundry god-
ly books, and of the Letters,
and writing of your friends.
Which though it bee longer
comming to you ; yet, wher-
as words quickly spoken, do
as

Dedictory.

as quickly passe away again ;
that, which is written, is
done with more considera-
tion, and doth alwaies remain
by you.

I have therefore written,
for your private reading, and
meditation, some of my pub-
like labours, taken on the
seaventh of *Marke* verse 32.
33, 34, 35. which things I fra-
med, and fitted, according to
my usuall method, for my
publik Auditory, giving eve-
ry one, his portion. For in a
Congregation, there are per-
sons of diverse qualities : all
neede instruction, yet some
reproofes,

The Epistle

reproofes, more; others estate
call for comfort: I have en-
deavoured, what I could to
answer each case herein. It
will be your wisdom, to pick
out, what most concerneth
your own estate. And I hope,
that, as it was profitable, to
those that heard it; so, it shall
be comfortable to you, when
you reade it; seeing it is of
such a subject: *viz.* of a deafe
man, and the blessed effect of
his affliction, with the mira-
culous cure, wrought on him,
by our *Saviour*.

Well, whatsoever it bee, I
commend it unto you, as a
true

Dedicatory.

true testimony, of mine unfeigned desire, of your spirituall happines; and my prayer is, that the Lords chastisement, on you, may have this blessed effect, even to bring forth in you, the sweet fruit of righteousness; and I pray God, preserve you blamelesse, in body, and soule, untill, the comming of the Lord, to whose preservation, I commit you, and rest

Your true friend, and
P A S T O R,

Tobias Higgins.

Prayer

Thine almighty and merciful
Father, I come to thee
in the name of Jesus Christ
thy Son, who hasten to
meet me, and have
blissed me, and to bring
forth in me the fruit
of righteousness, and I pray
God, preserve me from
all sin, and love, until the
coming of the Lord, to
whose protection, I com-
mit you, and me

Thine obedient and
loving Son

Robert Higgins



The Deafe man cured.

MARK. 7. 32. 33. 34. 35.

1. And they bring unto him, one that was deafe, and had an impediment, in his speech; and they beseech him to put his hand upon him.
2. And he tooke him aside from the multitude, and put his fingers into his eares, and he spit, and touched his tongue.
3. And looking up to heaven hee sighed and said, Ephphata, that is, be opened.
4. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.



He subject of the Gospell, is
Jesus Christ, whose Hi-
story is written, by the
soure Evangelists, where-
in, three things are chiefly to be mark-
ed; namely,

Christs

The deafe man cured.

1. CHRIST'S person, both His *Deity* and *Humanity*; the former more fully described by *Saint Iohn*, the latter more largely expressed by the other three: wherein is his *Incarnation*, *Birth*, *Life*, *Death*, *Resurrection*, *Ascension*, *sitting at the right hand of God*; *And his coming to judgement*: These are so many steps and staies for us to climbe up to Heaven by, figured by *Jacobs Ladder*.

2. The next most memorable thing is the doctrine of Christ, whereby we have a cleare shining light and Lamp, to lighten us through the dark peregrination of this world, to conduct us to Heaven.

3. And lastly, we have Christs Miracles, which serve, both to approve his person to be the Sonne of God, and the true Messiah, and to gaine faith to his Doctrine.

One of Christs Miracles, I offer to your consideration at this time, wherein, we have a great cure wrought, by him, upon a man who was deafe and had impediment in his speech.

In

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3

In the proſecution of the Miracle following, that my ſpeaking may be with method, and your hearing with profit, I pray you obſerve with mee, three things.

1. Charity of friends to an Impotent man, which is expreſſed two wayes, *ver. 32.*

1. In Action, they brought him to C H R I S T, as not able (perhaps) to come himſelfe.

2. In word, they intercede for him, who was not able to ſpeake for himſelfe.

2. Miſery and inability in the patient which I likewise collect from *ver. 32.* which miſery I conſider two wayes, *viz.*

1 In the cauſe which was twofold.

1. The greater, he was deafe :

2. The leſſer, he had impediment in his ſpeech.

2 In the effect, hereby is occaſioned his comming to Chriſt.

3. Pittie and power in Chriſt, *ver.*

33. 34.

1 Pittie,

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1. Pittie, in touching his eares, and his tongue, in looking up to Heaven, and sighing.

2. Power, in saying Ephphata a Chaldaicks word, expounded, be thou opened; which word is seconded with a most powerfull effect in verse 35. *And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.*

The first
part of the
Text.
Charity of
friends, to
an impotent
man,

We must begin with that which is first in order, and that is, the *Charity* of Friends who brought this man to Christ, and interceded for him: who they were is not expres'd, neither need we much enquire, but rather take good notice of the vertue and good worke done by them, left for our imitation: They bring a man to the Physitian, that could not come himselfe, they speak for him to Christ, who could not speake for himselfe: hence, let us all learne;

Doct. That it is the duty of all Christians to be ready to succour the necessities, and miseries, of each other, and afford our helpe what we can.

There

The deafe man cured.

5

There is no duty more often pressed for our practise in the Scripture, than this, nor any more needfull to be exercised among Christians: therefore in a point so plaine, a few testimonies may suffice: **C H R I S T** himselfe commends this, in the Parable of the Samaritan, and commandeth us the imitation thereof: The commendation is *Luke 10. 33.* but a certaine Samaritan as he jornied, came where he was, and when he saw him, he had compassion on him and went to him and bound up his wounds, powring in oyle & wine, and set him on his owne beast, and brought him to an Inne and tooke care of him, &c. Consider it an example full of all parts of charitie, you have seene the president, heare the precept urging us with the practise, *ver. 37.* go and doe thou likewise: that is, when thou seest another in the like misery, shew thou the like charity, *Saint Paul*, in all his Epistles perswadeth (after faith in **C H R I S T**) Charity to men: *1 Thes. 5. 14.* comfort the feeble minded, support the weake. If, to these

Omnia caritatis & misericordiae erga proximum officia.

Maldonat. in Evangelium.

B

pre-

precepts you desire examples, take one, for many, of holy *Iob* 29. 12, 13, 15, 16. I delivered the poore that cried, and the fatherles, and him that had none to help him. The blessing of him that was ready to perish, came upon me: and I caused the widdows heart to sing for joy. I was eyes to the blind, and feete was I to the lame. I was a father to the poore, &c. That this truth may take the faster hold on our soules, let us fasten it with the nailes of strong reasons.

Reas. 1.

First, in regard of God, in respect of whom we have many arguments to perswade us to Charitie: he commandeth it: *Isa.* 58. 7. deale thy bread to the hungry: bring the poore that are cast out into thy house, when thou seest the naked cover him, and hide not thy selfe from thine owne flesh, yea this pleaseth God, *Heb.* 13. 16. to do good and to communicate forget not, for with such sacrifice God is pleased. And therefore hath G O D given us abilitie for the succour of others as you may reade, *Deut.* 15. 7, 8, 9, 10, 11. Lastly
God

God observeth, recordeth, and abundantly rewardeth works of Charity, as you may read, *Acts* 10. yea the least worke of Charitie shall have its rich recompence, here in this life, and much more in Heaven, *Matthew* 10. verse 42. well then, if God commandeth Charity as a duty, accepteth it as a sweet sacrifice, and recordeth it to the end to reward it, with blessings temporall, and eternall, let us practise it.

Luk. 14. 13.
14.

Matth. 25.

Heb. 6. 0.

Nec haustus
aqua frigidæ caret
præmio.

Again we should succor the necessities of others, and helpe them what we can ; in regard of the relation there is between one Christian and another ; as servants of the same household, souldiers of the same Army, children of the same Family, members of the same body, all call for mutuall Charitie : servants assist each other in the labour, and if one be sicke, the rest are ready to attend him : souldiers assist & rescue each other in danger, the badge of brethren is love, the fruit of love is, succour in distresse, the members of the naturall body, have a fellow feeling and care

Reas. 2.

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for the help and reliefe of each other : the tongue asketh, the eare hearkneth, the eye weepeth, the legge walketh, the hand reacheth forth, every member performeth his office to relieve the distressed part : Such must be the Sympathy, and mutuall care in the Mysti-call body.

Reas. 3. A third reason to perswade to Christian charity, may be, in respect of our selves, the comfort and benefit we receive by it : in doing good to others

Ioh. 13:35. we doe good to our selves ; For, hereby we get assurance, of our true estate of grace of having true faith, *James 2. 18, 25.* we all carefully keepe the evidence of our lands, much more of grace, and by consequence of Heaven. Yea, it is a blessed estate when God giveth ability, and will, to performe works of mercy, *Ps. 41. 1. Acts 20. 35.* yee ought to support the weake, and to remember the words of the Lord *Iesus*, how he said it is more blessed to give than to receive : hence, *Prov. 11. 17.* the mercifull man doth good to his owne soule.

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Use 1.

Two sorts are hence to be reprov'd: they who can see the miseries, and heare the cries of the afflicted, and stop their eares against them, like the Priest and the Levite passing by the wounded man, *Luke 10.* and being desired succour have many excuses, and delays: O Adamantine hearts, voyd of all humanity, civility, and pietie! these are the Churlish *Nabals* of the world, *1 Sam. 25.* to him that knoweth to doe good and doth it not, to him it is sinne *James 4. 17.* worse than the barbarous people, *Acts 28. 2.* Let such heare and tremble, *James 3. 13.* he shall have judgement without mercy, that hath shewed no mercy: yea, the horrible sentence, of *goe yee cursed into hell fire*, belongeth to such, *Matth. 25. 41. 42, 43.*

Another sort here to bee reprov'd, are they, who exceed these, and are not only guilty of omitting charity, but of committing cruelty, grieve the griev'd, afflict the afflicted, and oppresse the oppressed, as the *Egyptians* did the *Israelites* after *Josephs* death, *Exod. 1. 8.*

B 3

Let

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Let such reade, *Iob* 31. 21, 22, 23. if the *Glatton* were tormented in hell, for not relieving *Lazarus*, *Luke* 16. what punishment shall they have who oppresse the poore? if they must goe into hell fire that did not cloath nor feed, nor visit the needy, what punishment shall they have who rob, and oppresse the poore, the fatherlesse, and Widdow? O let such heare the *LORDS* charge, *Proverbs* 22. 22, 23. rob not the poore because hee is poore, neither oppresse the afflicted in the gate, for the Lord will plead their cause, and spolie the soule of them, that spoiled them.

Use 2.

Four helps
to Charity.

I. Helpe.

Let us therefore be exhorted to take an example and pattern of charity and mercy, from our Text. Let mee presse this by shewing you the helps hereunto, and the matter wherein it is to be expressed; and by Motives. The helps to charitie may be foure.

Get a mercifull heart, for the heart is the first wheele, that moveth all the rest: hence *Colosians* 3. 12. as the Elect of God, put on the bowels of mercy,

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mercy: now to further mercy, three graces are very necessary, That is to say,

1. Faith, which looketh to God, not only, the commander of the duty, but the promiser of a recompence; so that, where the poore man cannot requite, God becommeth a paymaster, *Prov. 19. 17.*

2. The feare of God, which dri- *Iob 37. 21,*
veth with a holy kind of vio- *21, 23.*
lence, to performe workes of mercy: reade, *Nehe: 5. 8, 9, 15.*

3. Love to our poore brethren, where true love is in the heart, there will bee mercy in the hand, *1 Cor. 13. 4. 1 Iob. 3. 18.*

Consider what, and wherewithall *2. Helpe.*
we have to doe good, and help others; if strength, wit, counsell, riches, &c. be not sparing of it, doe it in one kind or oth. r; God requireth they help as he hath enabled thee.

3. Take the occasion when it is of- *3. Helpe.*
fered, and let it not slippe the present time to doe good is pretious, and most

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advantagious to us, pleasing to God and acceptable to man, *Gal. 6. 10.* the time to come, hath much uncertaintie with it.

4. Helpe.

Seeke occasion to helpe the distressed, Christ went about doing good, *Acts 10. 38.* doing good is a sowing, and as men seeke out fit plots to sow corne, so should Christians, not only take occasion, but seeke it, to doe good.

Charity expressed 3. wayes.

The matter whereby to expresse our Charitie, is sufficiently expressed in our Text, wherein marke three things.

1. To his body in action, they brought him to Christ.

1. First, to his body, they sought the cure of his maladies, and supplied his defects, he was dumb, they spake for him; he was deafe, they heare for him; and perhaps by these maladies his body was enfeebled, they were guides to support and conduct him, so let us succour the corporall defects, and distresses of others, speak for the dumb, *Pro. 31. 8, 9.* bee legges to the lame, and eyes to the blind, cares to the deafe, *Iob 29.*

2. To his Soule.

Secondly, to his soule, they brought him to Christ the Author of salvation, this

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this is the greatest friendship, to bring our friends to Christ, thereby to further not only their corporall comfort, but also, their soules eternall happinesse, let us do likewise, further what lieth in us, our friends to Christ, and by consequence to salvation: as *Andrew* called his brother *Peter*, *Jo. 1. 40, 41, 42.* as *Cornelius* did his friends, *Acts 10. 24.*

Thirdly, they expresse their charity, to his soule and body: they made suite to Christ, by earnest request, desiring his help for him; let us likewise pray for our friends, in their miseries, to CHRIST: a duty common to all, each man may doe, this; if thou be not a rich man, and hast no money to helpe; if not a Physitian, and canst not prescribe medicines, to ease; if not a Lawyer and canst not plead the cause of the oppressed; yet though thou art never so poore, thou canst, and mayest pray for the distressed, and thy prayer may be most effectuell, as the Churches prayer for *Peters* enlargement from prison, *Acts 12. 5, 7.*

3. To his soule and body, in word: they intercede for him.

1. Motives to charity may be: from the

Motives to Charity three.

1.
Motive.

the example of God our heavenly Father, who proposeth himfelfe, as a fatherne and president of mercy, and kindnesse to us, in imitation of whom we gaine assurance that wee bee his children : hence are those exhortations, *Luk. 6.36. be mercifull, for your heavenly Father is mercifull*, and *Ephes. 5.1.*

2.
Motive.

2. The second Motive, may be from the equitie of this duty : doe as wee would be done by, if we were in the like distresse, *Matth. 7. 12.* our estate and case may alter quickly alter, from riches to povertie : as *Naomi*, *Ruth 1. 23.* from liberty to thraldome, as *Iosephs*, *Genesis*, yea from the height of prosperity, to the depth of aduersitie as *Iob* : they who shew kindnesse may expect kindnesse, *1 Sam. 15. 6.* but to them who shew cruelty, cruelty shall be repaid, *Iudg. 1.7.*

3.
Motive.

3. And lastly, the recompence and blessed effects, that follow the mercifull in life, death, and afterwards, may move us : In their life, they have credit and comfort ; as Flowers beautifie a Garden, and fruits adorne a Tree : so
doe

1.
Simile.

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doe workes of charitie, beautifie and adorne a Christian: yea, they bring not only peace to the soule, but gaine the blessing of God, and man, upon the doers thereof, *Acts* 10. 4. *Iob* 31. 16, 17, 18, 19, 20. In death, Charitie

2 Tim. 1. 16.
17, 18.
2.

leaverth a sweet memory behind, which preſerveth the name, and often profiteth the poſterity, *2 Sam.* 9. 1, 3. yea, that which is more, works of mercy, are good companions, when all friends leave they will not forſake us, *Rev.* 14.

13. In the great day of judgment, this will embolden our hearts, and welcome our perſons, by ſo much the more as we have been exerciſed, in ſuccouring the diſtreſſes of the ſoules and bodies of our afflicted brethren, *Chriſt* will then take it, and reward it, as done to himſelfe, *Matth.* 25. 40.

3.

Thus from the charitie of friends, being the firſt part of my Text, I proceed to the ſecond; namely, miſery and inability in the patient, conſidered in the cauſe, and thereof firſt, of the firſt.

The ſecond
part of the
Text.
Miſery and
inability in
the patient,
and the
cauſes thereof.
Greater
cauſe of his
miſery is
deafeneſſe.
Deafeneſſe
twofold.

The firſt cauſe of the Impotent mans miſery,

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misery is his deafenesse : which in Scripture hath two acceptations.

Spirituell.

1. Spirituall, of the soule, and inward man, which is a dulnesse, and negligence in hearing, attending, and understanding divine mysteries, concerning our salvation, *Heb. 5. 11.*

Corporall.

2. Corporall, of the body, and outward sence, or, Organs of the eares, when the sence of hearing is taken away ; this, is the malady spoken of in our Text, with which this impotent person was afflicted : whence we may further observe.

Doct.

That deafenesse, is an affliction, wherewithall it pleaseth God, to exercise his servants, sometimes in this life.

Who was a better man, or a greater friend of David than Barzillai ? yet see him labouring with this infirmitie, as appeareth in the Apology he made, to excuse himselfe from the Court : *2 Sam. 19. 35. Can I heare any more, the voyce of singing men, or singing women ? And it is thought by interpreters,*

ters, that, the holy Priest *Zachary*, was not only dumbe, but deafe also, and the reason is taken from *Luke* 1. 62. And they made signes to his father how he would have him called: if hee could have heard, what need signes? the Evangelists have more examples of others thus afflicted, but daily experience maketh this truth manifest, that we need no further prooffe.

Reasons if any enquire of this maladie, may be these. Causes of Deafenesse.

1. The first and chiefest cause, as of all affliction (so likewise of deafenesse) is sinne as *Lam.* 3. 39. Wherefore doth a living man complaine, a man for the punishment of his sinne? sin brought all miseries into the world, *Rom.* 5. 12. and is the cause of the continuance thereof, and while sinne remaineth, the effects will remaine, and in regard thereof are now usefull. 1. Cause.

As the sharp winter doth chasten the earth and keep downe the weeds, so doth afflictions, sinne, in the Saints. Sinne the cause of all misery.

2. A second cause of this affliction (as of others) may be to weane Gods people Simile.

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people from this world : what can do this more than deafenesse? whereby one is in some sort debard, from the comfortable society of men, and made (as it were) to live a Monasticall life; as ye heard before, and may further of *Barzillai*, 2 *Sam.* 19. whereby one is made to affect solitarinesse, and decline company.

3: Cause.

Blessed afflictions
that make
us desire
Heaven.

3. A third cause of deafenesse, may be to worke a longing and desire for heaven, where this and all other maladies, shall be cured : blessed are those afflictions, what ever they bee, that weary and weane from this sinfull world, and make us willing and desirous of Heaven; These were the effects of the troubles of the Prophet *Elias*, 1 *King.* 19. 4. of the Apostle Saint *Paul*, which caused him to say, *Phil.* 1. 34. I am in a straight twixt two, having a desire to depart, and to bee with CHRIST, which is farre better.

Use 1.
Abuse of
hearing
doubly
committed,
and repro-
ved.

1. Reprehension ariseth hence to two sorts :

First, they who having their hearing,

ing, commit a double fault, in the abuse of it, some lending their eares to lewdnesse, evill entisings, wretched tale-bearers, filthy talke, wanton songs, which passe through the eares, to the soule, as the poyson thereof, *1 Cor. 15. 37.*

It is a signe of a naughty heart, where there is so filthy an care: It were good for such, if they were ever deafe, who receive so much hurt, by their hearing.

A filthy care a signe of a naughty heart.

Others who make no good use of their hearing, but stop their eares against the piteous cries, of their afflicted brethren, *Prov. 21. 13.* nor yet, make any benefit by their eares, and hearing, for their owne soules; the care, being the chiefest passage, for the meanes of grace, to the soule, as the mouth is for the naturall nourishment to the body.

The Eare the Conduite of Grace to the Soule.

Here likewise come to bee reprov'd carelesse, and negligent hearers of the word: Sermons are preacht about us, in season, and out of season, yet while some flocke to them, and greedily frequent them, others sit still, and neglect them. Two, or three questions I would demand of such.

3. Questions to carelesse hearers,

1. What

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1. Quest.

1. What doe you thinke of the preaching so abundantly offered unto us? is it not Gods Ordinance? heare Christs own words for the same, *Mar. 16. 15. goe into all the world, and preach the Gospell to every creature.* And mark the dreadfull sentence denounced in the next verse against unbelievers: *but he that beleeueth not, shall be damned.* Is it not Gods mercy it should be so plentifully preacht? reade *Amos 8. 11.* where the Lord threatneth the famine of the word as a heauie judgment: *I will send a famine in the Land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from Sea to Sea, and from the North even to the East, they shall runne to and fro, to seeke the word of the Lord, and shall not find it.* And is it well done then, to neglect the same? Our Saviour saith, the Queene of *Sheba* will rise in judgement and condemne those who have the meanes of Grace sent unto them, and receave not the benefit thereof, *Matth. 12. 42.*

2. Quest.

2. What do you judge of those, who setting

ſetting aſide their pleaſures and profits;
do frequent the houſe of God to heare
the word? are you wiſer then they? or
know you an eaſier or nearer way, to
heaven, then they do? Conſider what
Chriſt ſaith, *Mat. 11, 12. The kingdom of
Heaven ſuffereth violence, and the violent
take it away by force.* If this move you
not, heare Chriſts owne judgment of
this matter, in the very point. Two
women, both good, both ſiſters read the
caſe: *Luk. 10.* Chriſt preached (ſo ſo
indeed was his continuall talke) *Mary*
ſitteth downe at his feete to heare his
word, and is commended with this;
Mary hath choſen the better part,
which ſhall never bee taken from her.
Martha (who then neglected his prea-
ching) is reprov'd with this; *Martha,*
Martha, thou art carefull and art trou-
bled, one thing is needfull, &c.

3. Wherefore hath God given you 3. Queſt.
eares? For the outward man to har-
ken after profits and pleaſures, and not
for the ſoules benefit alſo? yea doubt-
leſſe, for the ſoules benefit, *Matth. 13.*
9. Be not as the Idoll that hath eares;
and doth not heare, *Pſal. 115.* nor, as
C the

The deafe man cured.

the deafe Adder that stoppeth his eare,
Pfal. 58. 4. but spirituall deafenesse is
 the worst, *Ifay 6. 9, 10.* beare ye indeed,
 but vnderstand not: make the heart of this
 people fat, and make their eares heauie,
 least they heare, with their eares, and un-
Mat. 13. 5. derstand with their heart, and conuert and
 be healed. Rather attend what is said,
Revela. 2. 11. Hee that hath eares let
 him heare, what the Spirit saith to the
 Churches.

2. A second sort hence to be repro-
 ved are they, who seeing this heauie af-
 fliction of deafenesse upon others, com-
 mit a double fault against them.

Great pu-
 nishment
 not alwayes
 a signe of
 great sinne.

In censuring hardly of them, as of
 persons, who are extraordinary offen-
 ders, because they have extraordinary
 punishment, this was the erroneous
 judgment of *Iobs* friends, against him:
 but, as in that particular, so in generall,
 such may know, that extraordinary
 judgement, is not alwayes a signe of
 extraordinary sinne: as you may see
Luke 13. 5. such sharpe censurers are
 thence taught, that seeing the hand of
 God upon others, they should looke to
 themselves, and know, that their sins
 may

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may bring ſuch or the like afflictions upon them.

2. In deriding, and laughing at them, making that their ſport, which is the others griefe; to remove this vile quality, let ſuch mockers conſider, a few things.

2.

1. Who made the hearing and the deafe but God? *Exod. 4. 11.* who hath made mans mouth? or who maketh the dumbe, or the deafe, or the ſeeing, or the blind? hath not the Lord? And if deafeneſſe be the worke of God; in deriding the deafe, yee deride God, the Author thereof, as *Salomon* ſaid in another caſe, *Prov. 17. 5.* *who ſo mocketh the poore, reproacheth his Maker, and he that is glad at calamities, ſhall not be unpuniſhed.*

1. God made the deafe.

2. God forbiddeth by a particular prohibition in his Law, that any ſhould mocke at the deafe, *Lev. 19. 14.* *Thou ſhalt not curſe the deafe, nor put a ſtumbling blocke before the blinde: but ſhalt feare thy God, I am the Lord.*

2. God forbiddeth to mock the deafe.

3. God can quickly turne the caſe, even to take away the hearing of the mocker, and give it to the deafe, and

3. God can ſtrike the mocker, with deafeneſſe.

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strike the mocker with his deafenesse :
as sometime he did *Gebezi* with *Naa-*
mans Leprosie : heare the threat, *Prov.*
24. 17, 18.

4. It is di-
velish and
cruell to
mocke the
deafe.

4. It is a most inhumane part, voide
of al Christianity, yea, a most cruell, and
divelish condition, to rejoyce at ano-
thers misery : let all mockers, heare,
and feare the judgement inflicted on
the two and forty children, that mock-
ed the old Prophet *Elisha*, they all were
destroyed with two Beares, as you may
read, *2 King. 2. 23, 24.*

Use 2.

Gods word
hath com-
fort for eve-
ry grieve.

2. A second Use of this Doctrine,
must bee for the comfort of all the
godly, whose lot it is to bee deafe ;
There is no malady but the Word of
God hath comfort to sustaine the heart
in it. Consider if thou bee the child of
God, and wantest thy hearing, these
Consolations following.

Consol. 1.
Gods provi-
dence ex-
tendeth to
the losse of
hearing.

1. First, Gods providence reacheth
to the haire of thy head, *Mat. 10. 30.*
much more to the losse of hearing : hee
is of that power wee cannot resist his
will ; hee is of that mercy, that hee
meaneth well to his children, in all hee
gives to them or takes from them, and
hee

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hee is of that wifdome that hee can,
and will turne all to the best, to his
people: *Romans* 8. 28. therefore in
fuch cafes it is our chiefest and best
wifdome, quietly to submit our selves
to G o d s will, *Pfalme* 39. verse 9.

1 Sam.

2. Secondly, G o d hath in great
Wifdome and Mercy, provided a
double conveyance, as a double Con-
duit to the soule, that one might sup-
ply the defect of the other: namely,
Eares, and Eyes; two Eares, if one
faile the other might serve, instead ther-
of, and if both the eares faile, the eyes
might supply and performe that office.
Now see Gods mercy; he hath taken a-
way the use of the Eares, but hee hath
given eyes to read.

Consol. 2.
Gods wif-
dome and
mercy in
providing a
double sup-
ply to the
soule, eares
and eyes.

But it may be objected; *Faith com- Objecth.*
meth by hearing.

True, yet where faith is gotten by *Ans.*
hearing, it may bee nourished and
increased by reading: yea, and when
God denieth one way, he can worke
powerfully another. And I doubt not,
but many that have wanted the preach-
ing of the word, have bin converted by

reading. In extraordinary cases God can work extraordinarily: this, I say, not to cherish sloath in those that can heare, and doe neglect Gods publike ordinance; but to comfort the deafe in reading.

Confol. 3.

God can
heare the
deafe, by
prayer, and
returne ec-
cho, by the
motion of
his Spirit.

3. Thirdly, though you cannot heare God speaking by his Minister, (which is your greatest grieve, being dehard from your chiefest comfort) yet God can heare you speaking to him, by prayer, and he can, and will return a secret, and sweet Echo, of comfort, backe againe to your soule by the motion of his spirit. Doubtlesse *Zachary* in the time, of his dumbnesse, and deafenesse, made many a prayer to God, not without much comfort. Bee you therefore frequent to disburthen your loaden soule by pouring out your prayers before God, as *Hannah*, *1 Sam. 1*. And perhaps God hath sent this affliction, whereby, taking the lesse comfort in friends, you might be the more conversant, and grow in a greater familiarity with him: And bee encouraged hereunto. For as it is said, *Heare and your soule shall live*; so, is it said; *He that calleth*

Isa 55. 3.
Rom. 10. 13

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Calleth on the name of the Lord shall bee saved.

4. Fourthly, though you heare not the good you would, yet, you heare not the evill, you would not, as the too much

Consol. 4.
The deafe
heare not
evill.

obscene talke, fearefull oathes, hoblish execrations, and abundance of wicked speech, which is too common in the world, and is the vexation of each righteous soule; besides, you are delivered, from those evill inticements, whether, of Satan, or his instruments, which are conveyed to the soule of man by the eare. This was the passage, that sinne first entred at, upon mankind, *Genesis 3.* Cities besieged, are safest which have fewest gates; now God hath stopped the gates of your eares, the enemy, hath no entrance there; and hath left you to keepe watch with the more care over the rest.

5. Fifthly, the holy servants of God have borne their severall infirmities, in their bodies: we find *Moses* stammering in his speech, *Jacob* halteth on one leg; *Ehud* is maimed in one arm; *Abimelech* is lame, *Isaac* is blind, *Sarah* is barren: yea, to make no longer a Ca-

Consol.
The ser-
vants of God
have had
their corpo-
rall infirmi-
ties.

talogue, in our Text, we find one deafe, and defective in his speech, he cannot heare others speaking to him; nor yet well speake to others: well, while you have the company, of so many good men and women, bearing their severall corporall afflictions; you should carry the burthen the more willingly.

Consol. 6.
Better goe
deafe to
Heaven,
then with
hearing to
Hell.

6. Sixthly, better goe to Heaven, deafe, or blinde, or lame, then, having hearing, sight, and limbs, to go to Hell. And *God* in wisdom, oftentimes taketh away outward comforts, that he might thereby hinder us from sinne, which might be inacted thereby; and giveth instead thereof some spirituall supply of

Mark. 9. 43

1 Cor. 11. 32

Consol. 7.

Shortly,
our corpo-
rall defects,
shall be sup-
plyd and
cured.

grace, which is better, and prepareth for glory, which is best of all: read,

7. Lastly, the time is not long, yea it is but short, but all these corporall defects, shall bee supplied and cured, if wee can but make a good use of them, they shall bee healed, to our great advantage. Every blinde eye; shall see his REDEEMER: every lame legge, shall runne in at the Gate of Life, as swift as a Hart; and

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and every deafe Eare ſhall heare the joyfull voyce of the Bridegroom, calling them to the great mariage; and every dumb tongue, ſhall then be loofed, to ſing a loud the prailes of God, the glorious *Hallelujah*.

I will ſhut up this point with an exhortation. If deafeneſſe doth oftentimes befall Gods ſervants; I would exhort two ſorts of perſons.

Uſe 3.

1. Firſt, ſuch who enjoy their hearing, that they be thankfull to God, for this great mercy, and make a good uſe thereof while they have it; wherein obſerve three rules.

Three rules
to be obſerved
in the
uſe of hear-
ing.

1. Admit not evill to the Soule, by the eares; ſtop them againſt all evill inticing, or laſcivious talke; *Iſay 33. 15.* as you will not receive poyſon by the mouth, ſo beware of the ſpiritual poyſon, that cometh in by the eare.
2. Have open eares, to the grones, and moans of the afflicted, *with a heart full of compaſſion, and a hand ready ſtretched out, with ſome reliefe, Iſay 58. 7.*

1. Rule, admit not evill by the Eare.

2. Rule have open eares to the grones of the afflicted

3. Heare

Rule 3.
Hear the
Word
whiles you
have hear-
ing.

Three du-
ties to such
as want
hearing.

1. Duty
Prayer to
God.

3. Hear the Word of God, while you have hearing, *Heb. 3. 15.* get a Treasure, and lay it up in the soule, which will comfort you in time of need: even, in the evill day of deafenesse, blindness, sicknesse, and death: *Ecccl. 12. 1, 2.*

2. Secondly, let such who want their hearing, consider three duties.

1. Though Physitians, and medicines may bee lawfully used; yet the principall medicine, and meanes, (as in all other diseases, so in this) is, prayer to God: hee sendeth the disease, hee knoweth the cause and the cure, he can give health, and that which is better; Grace, to make a good use thereof. That therefore, which the Apostle prescribeth, in generall afflictions, must bee used in this particular case, *1am. 5. 13.* if any be afflicted let him pray. Therefore doth God send troubles, to bring us to him: *Psalme. 50. 15. Hosea: 5. Prayer is powerfull, and hath done strange things; in curing of diseases: Davids prayer drove the pestilence out of Israel, Hezekiabs prayer, gained him health, when hee had received the sentence of death: Isa. 38. read, James 5. 14, 15.*

5. 14. 15. desire also, the prayers of of the godly Minister, and other faithfull friends, and continue in this exercise of prayer, and patiently wait for Gods answer, *Rom. 12. 12.* and although you obtaine not your health, yet your prayers are not in vaine, *Isa. 45. 29.* and joyne to your prayers, a serious, and faithfull searching, and examining of your wayes, to find out what is amisse, and let there be a speedy redresse, *Lam. 3. 40, 41.* *Let us search, and trie our wayes, and turne againe, to the Lord, let us lift up our hearts, with our hands to the Lord, in the heavens, &c.*

2. Exercise your selfe in reading good bookes, and chiefly, the word of God; it is Gods will, *Dent. 17. 15.* and a blessing is promised, to the reading of the Scripture, when it is duly performed, *Luke 1. 3.* *Blessed is he that readeth, &c.* and praise God, for this faculty of reading, which many good people have not, and thanke him also for your sight, whereby, (in the want of hearing) comfort is conveyed to your soule.

2. Duty reading of Gods Word

3. Vis often also to receave the Sacrament

3. Duty of. *crament of the Lords Supper*, whereby
 ten receav- you have a visible Sermon: for, as by
 ing the Sa- the Word, there is preaching to the
 crament, of the Lords
 the Lords
 Supper.

care; so by the Sacrament, there is
 preaching to the eye. Hereby, is
 lively presented to your eyes, Christ
 crucified, as *Galath. 3. 1.* here Christ
 offereth himselfe, to your soule by the
 eye; the Crucifixion of his body, by
 the breaking of the bread, the effusion
 of his bloud, by the powing out of the
 wine; so, that G O D in mercy, and
 wildome, hath prevented, the misery
 of deafenesse, providing this *Sacrament*
 which hath signes, speaking to the eye,
 and whereby, the deafe Christian, truly
 prepared, receaveth as much comfort,
 as any, that heareth.

Case, Whe.
 ther a deafe
 body may
 frequent the
 Church,

Heere a Case may bee very fitly
 proposed: whether it bee requisite,
 and expedient, that a deafe person
 (since hearing is denyed) may fre-
 quent the publike assembly, in the
 Church?

Ans.

He may.

Reas. I.

It is his fa-
 thers house:

To this I answer, I conceive it
 lawfull, expedient, and laudable, my
 reasons are.

I. From the place, it is the house of
 God,

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GOD, and the gate of Heaven : *Gen.*
28.17. yea it is our fathers house : *Io.*
2. 16. it is no reason to deny a deafe
child, the priviledge of comming to his
fathers house, nor a deafe Christian the
liberty of the Church.

2. From the presence of God, who *Reas. 2.*
though he be every where, yet, after a God is
there in a
speciall
manner;
more especiall manner, he hath promi-
sed, his gracious presence, in the Church
where the Saints are assembled, in the
performance of holy duties, *Exod.* 20.
24. *Mat.* 18. 20.

3. From the good successe of such who *Reas. 3.*
come to the publike assemblies : Here, Others
have found
good succes
there.
old *Simeon* and *Anna*, meet with *Christ*
Luke 2. yea, and *Hanna*, offering up her
private prayer in the publike place, by
the devotion of her heart, and motion
of her lips was heard and obtained her
long desired suit, *1 Sa.* 1. 10, 11, 12, 13. 20

4. From the company there assembled *Reas. 4.*
among whom, the deafe is not only re- The visible
misery
moves cha-
rity in
friends to
pray for the
deafe.
freshed, with the beholding faces of
frinds, but also is made partaker of their
prayers, and so much the more, when
the visible misery, is a moving object
of Charity. *Pro.* 27. 17

5. From

Reaf. 5.

The help of
a friend
may direct
the deafe to
the chap:
Texts, &c.

5. From the Ordinances of God, when the deafe person can reade, by the assistance of a friend, may be directed, to the publike, Prayers, Psalmes, and Chapters, to the Text of the Sermons, and other passages, which may occasion good meditations; but chiefly, as I have said, (the Sacrament) a most lively Sermon to the eye.

Reaf. 6.

God accepteth
a man
according
to that he
hath.

6. From the honest desire of the heart, which is thereby signified, and the Hunger, and Thirst, for the spirituall food is manifest, which God accepteth: 2 Cor. 8. 12. *If there be a willing mind, it is accepted, according to that, a man hath, &c.* yea it hath the promise of a blessing, Pro. 8. 33. as the impotent man, long waiting at the poole of Bethesda met at last with, Christ, the great Physitian, so let even deafe persons wait at Gods house, and they shall not wait in vaine.

The second
cause of his
misery, im-
pediment in
his speech,

Thus much for the first cause of his misery, namely his deafenesse: the next that commeth to bee spoken of, is the second cause, Impediment in his speech, which I briefly passe over, only with two observations.

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One affliction ſeldome goeth alone, one Doct. 1.
draweth one another, inward afflictions, of
the mind, occaſion outward affliction of the
body, and outward affliction of the body,
affecteth the minde within. When the
houſe is weake, the enemy is ready to
aſſault it; yea, And as Phyſitians, mixe
many Simples, to make the purge the *Simile.*
ſtronger; So, doth God ſend a mix-
ture of afflictions, to expell the diver-
ſitie of our ſpirituell maladies. And let
us not bee offended hereat, but rather
ſtudy to make a right uſe hereof, and
in all acknowledge Gods mercy, who,
dealeth not according to our deſerts, he
might bring all afflictions upon us, and
hee ſends but ſew, he might deny us all
comforts, and yet he ſtill affords us ma-
ny: hee might puniſh us, in every fa-
culty of our ſoules, and in every part of
our bodies, in every ſence, and he ſpa-
reth us in many.

2. As our hearing, ſo, our ſpeech is Doct. 2.
transitory: now having it wee may
quickly looſe it. Holy Moſes did
ſtammer in his ſpeech: and righteous
Zachary was quite dumbe for a time.
Therefore beware that wee abuſe not
our

our speech ; as many doe, to lying, filthy talke, swearing, mocking, cursing, least, we forfeit the use of it, by the abuse of it, for which an account must be given at the day of judgment, *Matth.* 12. 36. And contrariwise let us make good use of our speech, while we have it ; for Gods glory, our comfort, and the profit of others, and wherein wee have failed, in the abuse, or not right use of our speech : let us, timely, and truly, repent for the same, *Pro.* 30. 32 :

The effect
of his mis-
ery :

*It brought
him to
Christ.*

And thus briefly of these two observations : I hasten, from the causes of his misery, to the effect thereof ; It brought him to Christ : this man, would never have come unto Christ, had it not bin, for his misery compelling him ; come and see a good effect, from an evil cause ; Thus, that most wise *God*, who brought light out of darknes, bringeth good out of evill, and turneth evill to good : for the manifestation of his power, and mercy : hence,

Doct. I. 1. *Those are happie afflictions, that bring us to Christ.* According to that of the Prophet : *Psal.* 94. 12, 13. *Blessed is the man, whom thou chastisest, O Lord*

Lord, and teachest in thy law, that thou maiest give him rest in the dayes of adversity, See a few examples; *Manasses* corporall imprisonment, caused his spirituall enlargement, *2 Cro. 33. 12, 13.* the prodigall sons externall misery, brought his internall felicity, *Luk. 15. 14, 15, 16, 17.* And *Paul* was strooke with blindnesse, in the eyes of his body, that the eyes of his understanding might be enlightened.

Act. 9 8, 17

1. This is the end, God aymeth at in, and the use we ought to make, of all afflictions, *Hos. 5. last. and 6, 1.* Even as the wandring sheep, is brought to the right, and whollom pasture, by the shepherds dog; so the straying Christian, is brought from the wayes of sinne, to the paths of righteousness, by afflictions.

Reas. 1.

Simile:

2. A second reason is because all means, are ineffectuall, without Christ, no Chirurghion can cure, no Physitian can heale, without him, as appeareth in the woman sicke of the bloudy issue: *Mar. 5. 25, 26.* wherein observe with me a few things:

Reas. 2.

1. The time of her sicknesse; 12. yeares.
2. The means used; many things, of many Physitians.
3. The Charge; she had spent all she had on them.
4. The effect; not

1

2

3

4

D

the

the better, but the worse. Till she came to Christ, she hath no health; but touching him with her finger, but, much more with her faith, she is made whole.

Object. But it may be objected: many have help and health, who seek not unto Christ

Ans. I answer, they may have the corporall, but not the spirituall healing, without which, what profiteth the corporall?

Reas. 3. 3. Compare Christ, with the afflicted: the afflicted is sick: Christ is a Physitian: the afflicted is a debtor; Christ is a surety: the afflicted is a traveller; Christ is a guide: the afflicted is a sinner; Christ is a Saviour: Happy sicke man, whose sickness brings him to this Physitian: Happy debtor, whose debt brings him to this surety: Happy traveller, whose wandering brings him to this guide: Happy sinner, whose sin brings him to this Saviour: Therefore, we may conclude our doctrine: *Happy afflictions, whatsoever they be, that bring us unto Christ.*

Use 1. 1. Hence cometh just reproofe, to such who have had afflictions, great, long, and many, and yet, by these, are not brought to Christ. They weary and waste themselves, in seeking to the creature, neglecting the Creator: this was the sin of Israel,

Hof. 5. 13. When Ephraim saw his sicknesse, and Judah his wound, then went Ephraim to the Assyrian, and sent to King Iareb, &c. Men, and means, Phylick and Physitians may be used : but, afflictions have never their proper and right effect, till they *Simile.*
bring men to God. As a father after much chastisement, bewaileth an incorrigible child ; so the Lord lamenteth those, who profit not by afflictions, *Why should Isa. 1. 5, 6. you bee stricken any more ? For the people Isa 9. 13. return not unto him that smiteth them, &c.*

2. This therefore may exhort us, to *Use 2.*
examin our selves : what afflictions have we had, and what good effects have there bin thereof ? how have they brought us to Christ ? What repentance, mortification, humility, heavenly mindednesse, have they wrought in us ? how hath the disease of the eye, mortified the sin of the eye ? the paine of the eare ? taken away the sin of the eare ? the infirmity of the speech, removed the sin of the speech ? how hath the weaknes of the body weakened the strength of sin in the body ? how is pride subdued ? malice abated ? lust cooled ? the heart weaned from this World, and the affections drawne up, to

The deafe man cured.

desire to bee with Christ in glory? that we can say with the Apostle, *Heb. 12. 11. Our bitter afflictions, have brought forth, the sweet fruits of righteousness*: and can acknowledge with the Prophet, *Psa. 119. 67. Before I was afflicted, I went astray, but now I have kept thy word*: and v. 71. *It is good for me that I have been afflicted, that I might learne thy statutes*. They are blessed afflictions, that work these blessed effects; blessed are they that have them, and they are much bound to blesse God for them: they may say, with *S. Paul 2 Cor. 4. 17, 18. For our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternall waight of Glory*.

3. And last
part of the
Text:
Pitty and
power in
Christ.

And thus, of the two former parts of my Text: Now, I come to the third and last: namely; *The mercy and power of Christ*: his mercy appeareth in taking the man aside, in putting his finger in his care, in touching his tongue, not disdain-
ing the diseased man, nor his diseased parts, looking up to Heaven, as praying for him, and sighing, as having a Sympathy, and fellow feeling, of his misery: and then his power in the word (*Ephra-*
sa,) be opened; with the powerfull effect
fol.

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following in v. 35. his eares were opened, the string of his tongue was loosed, he heard, and spake, Hence mark this observation.

Jesus Christ is ever ready and alwayes able to succor and help all those, who are distressed, that truly seeke to him. So was it prophesied of him, hee was wounded for our transgressions, hee was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed; so Mal. 4. 2. The sun of righteousness shall come with healing in his wings: the Brazen Serpent was a type of this: compare Num. 11. 21. with Ioh. 3. 14. as the Israélite stung by the fiery Serpent, looked to the brazen Serpent, and was cured; so the distressed Christian in any trouble, looking to Christ by faith, shall be sure to receive succor, and help. This Christ abundantly testified, in all his peregrinations upon earth: he never saw any distressed person, but with commiseration, hee was never requested to help any but he granted it, yea oftentimes he offered his help unasked, read Mat. 12. 18, 19, 20, 21. hee is that tree of life in the midst of the Paradise of God, whose leaves serve to heale the Nations, Rev. 22. 2.

Doct.

D 3

I. As

Reaf. 1.

1. As Christ is man, hee suffered, and endured misery, and now, thereby, hath a fellow feeling of our misery, and hath learned to be mercifull, *Iſa. 63. 9. Heb. 2. 18. and 4. 15.* *Ioseph* was perhaps a Type of Christ, for that he might be fitted, to be a nursing Father to many, he was long time exercised with much hardnesse: so, Christ by suffering is fitted to succour.

Reaf. 2.

2. As Christ is God, he is equall with the father, and of like mercy, and power, will, and ability to help mankind: *Jſay 9. 6, 7.* Where hee is called the mighty God, therefore hath power; and the ever-lasting Father, therefore is willing to succour those who truly seeke to him.

Reaf. 3.

3. As God and man, he being our mediator, and as his office, and the end of his coming, was to succour and help us, so he hath received power, to that purpose, *Mat. 28. 18, 19, 20. Heb. 7. 25.* *Wherefore he is able to save them, to the uttermost, that come unto God, by him, seeing he ever liveth to make intercession for them.*

Object. 1.

1. But it may be objected: Christ was then on the earth, he is now ascended into Heaven, how can we seeke to him, or he succour or help us?

The

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The answer is : Christ as man, is in heaven, but as God he is here, and in all places, to whom we may seeke, and with whom we may find help and comfort. *Ans.* *Mat. 18. 20*

2. But another objection may be made: *Object. 2.* Many good Christians, who truly seek to *Christ*, continue infirm, and sundry wayes afflicted : Christ being on the earth, as man, did heale the blind, deafe, lame, and sicke ; why are not the like cures done now ? is hee lesse willing, or lesse able then formerly ?

To this I answer, Christ knoweth all the Infirmities of his people, and is as willing and able to help, as ever he was ; But we must distinguish diversly of the times, persons, and the manner of healing. *Ans.* *We must distinguish of the times persons, and manner of healing.*

1. First, of the times and persons ; then was the beginning of the Gospell, all or the most were unbelcevers ; Now the Gospell hath long continued ; we are in the Church, borne and educated in Christianity, from the cradle, and I think this distinction the Apostle hath, *1 Cor. 14. 22.* Our adversaries boast much, of their Miracles, as a signe of the truth of their Church, and condemne ours, as false, because we have no miracles ; to whom, we

D 4 answer :

answer : That the Doctrine we teach and beleeve is already confirmed by miracles ; and till we have new doctrine, we have no need of new miracles : And if an Angell from Heaven, come and teach new Doctrine, and bring never so great Miracles, we will not receive it : *Gal.* 1. ver. 8. againe, as for Popish Miracles, whereby they would confirme their false tenents, and faigned traditions, contrary to the holy Scriptures, we rather think them signes of Antichrist, *2 Thes.* 2. 9, 10. But I deny not, but that Christ may, can and will work miracles, by his servants, when it shal make for his glory, and the conversion of soules ; but, these are still to perswade to the obedience, and beliefe of the doctrine already taught ; but I have digressed too far, I returne.

Christs
manner of
healing
threefold.

2. Secondly, we must also distinguish of *Christs* healing and curing, which is threefold. *Corporall*, *Spiritual*, and *Eternall*.

1. Of the
body:

1. *Corporall*, of the body, which *Christ* performed often, as in our text : yet not alwayes ; for *Lazarus*, is sick, and dieth, *Acts* 10. 13 ; and yet *Christ* knew it : *Jo.* 11. *Paul* cureth many diseases, by *Christs* power, yet

Timothy,

The deafe man cured.

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Timothy, the best *Evangelist*, hath his of-
ten infirmities uncured: *1 Tim. 5. 23. Epaphroditus* the good Minister of the *Philippians*, is sick neare death, *Phi. 2. 26, 27. Trophimus*, is left by *Paul*, at *Miletum* sick
2 Tim. 4. 20. then this bodily cure, and
healing, is not alwayes granted to the
godly, but sometimes they beare some
sicknesse, and aches, for the tryall of their
faith, exercise of their patience, and to
hasten them to glory, both in affection
and fruition.

2. Spirituall of the soule, a deliverance ^{2: Of the Soule.}
from the bondage of sinne, (the worst
sicknesse) begun in this life, and perfect-
ed in the life to come: of which the Pro-
phet *Da id* being most sensible, breaketh
forth into a Gratulation, *Psal. 103. 2, 7.*
*My soule praise thou the Lord, and forget
not all his benefits, which forgiveth all thine
iniquity, and healeth all thine infirmities.*

3. Eternall, of soule and body, in the ^{3: Of the soule, and body.}
life to come, when Christ will cure, and
heale, all the diseases of the bodies and
soules of his servants, perfectly, and per-
petually, so that then the body, shall bee
quit from all diseases, and the soule freed
from al sin, *Phil. 3. 21. 1 Cor. 15.* what is
wan-

wanting to Gods people, of the corporall cure of the body, is supplied in the spirituall cure of the soule; and what is defective in either, shall be abundantly made up, in the eternall cure in the life to come; when both soule and body shall be cured, of all sinne, and sicknes.

Use 1.

1. Instruction hence ariseth teaching us, that Christ is the true Messiah, because of the great miracles which hee did, in giving speech to the dumbe, sight to the blind, hearing to the deafe; This is Christs own argument and answer, which he returneth to *John the Baptist*, by his messengers, demanding, whether hee were the Messiah: all these miraculous works call for credence, and believe in Christ:

Mat. II 2.

3. 4. 5.

10. 10 37,

38,

Object.

It may be said: the Disciples did the like miracles.

Answ.

Acts 3. 12,

16. & 14.

Use 2.

They did it by the power of Christ, not of themselves, as they confesse.

Comfort hence ariseth, to the godly, in all infirmities, corporall and spirituall, of body and mind, they have a Physitian to help them, a friend to call to, ready and able to succour them, what he denieth in corporall comforts, he supplieth in spirituall refreshments, and what wee have

not

The deafe man cured.

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not for the present, shall bee supplied for the time to come; when he will take away both the cause and the effect. Then certainly every blind eye shall see clearly, every deafe eare shall heare perfectly, every dumb tongue shall speake plainly; every lame leg, shall run nimbly, no more Agues, Fevers, Palsies, Dropsies, Stone, Gout, Consumption, every malady of the mind shall be cured, and every infirmity of the body shall be healed, and there shall be no more sin, nor sicknes, *Rev. 7. 17.*

In the last place, exhortations hence arise for us all. If Iesus Christ be both willing and able to succour and helpe us in all our distresses, if we truly look to him, let us seek to him as a sick man doth to the Physitian: that is,

1. With a sense and feeling of our misery, and loaden with the burthen thereof, thus runs the invitation, *Mat. 11. 28, 29, 30.* Come unto me, all ye that labour, and are heavieladen, and I will give you rest: we must come to Christ, not only loaden with sicknesses, but chiefly with sin.
2. With earnest prayer, for helpe and comfort: *Matth. 19. 21.* Have mercy upon me, O Lord, thou Son of David.

3. With

The deafe man cured.

3. With
patience.

3. With patience, both in following the directions of *Christ* our Physitian, in doing what he requireth, *Mar. 9. 29.* and in forbearing what he forbiddeth: *Io. 5. 14,* as also in waiting the time for deliverance: *Heb. 10. 36, 37, 38.* to these adde, thankfulness for deliverance: *Psalme 103. 1, 2, 3.*

Motives to
seeke Christ

Thus to seek Christ, in all our distresses, let us take these motives.

1. Motive.

1. First, Christ is ever the same in mercy, power, and presence, ready to heare and help his servants that need him, and call upon him, *Hebr. 13. 8. Iesus Christ yesterday, and to day, and the same for ever,* compare *Psalme 102. 26, 27.* with *Heb. 1. 10, 11.*

2. Motive.

2. Christ is powerfull with the father, and can prevaile with him, in whatsoeuer he doth aske of him: *Io. 11. 41, 42.* if a man having a suite at the Court, had the Kings son to speake for him, he might have comfort in his suite: this is the encouragement of each godly petitioner to the Court of Heaven, he hath the Kings son, in whom the Father is well pleased to make intercession for him.

3. Motive.

3. The neare relation and communion,

on, that is twixt Christ and each Christian, may perswade us with full assurance of Comfort, to come to Christ: hee is our Master and we his servants; when *Peter* sinking cryed, Master, save me, *Matthew* 14. ver. 30. CHRIST stretched forth his hand and caught him. CHRIST is our Shepheard, and wee are his sheepe; hee is our Father, *Isay* 9. 1. and wee are his children, yea, he is our Husband, and wee are his spouse; so is the Church described *Canticles* 8. 5. *Who is shee comming out of the Wildernesse, leaning on her Beloved?* (1) the Church hath all her support and dependance on Christ, as the wife hath on her husband:

Christ is the great Physitian who came to seeke and save what **A D A M** had lost, and destroyed; having power not onely, for the salvation of the soule, but for the restauration of the body: which in due time, he will effect, and make our vile bodies, like to his glorious body; a strange change will **CHRIST** make in our bodies, from corruption to incorruption, from dishonour to glory, from weaknesse to power, from

4. Motive. *Luk* 19. 10. *Phil.* 3. 21.

The deafe man cured.

Simile.

from a naturall body to a spirituall body,
 1 Cor. 15. 42, 43, 44. Let this comfort us,
 against the many infirmities, we have
 here in our bodyes, they are but like *Io-*
sephs prison garments to be cast off when
 he went to *Pharaohs* Court, so all the
 sicknesses, deformities, defects of the bo-
 dy shall remaine in the grave, the body
 shal be raised, to a glorious estate; for this
 corruptible must put on incorruption;
 and this mortall must put on immortality;
 so, when this corruptible hath put on in-
 corruption, and this mortall put on im-
 mortality, then shall be brought to passe;
 the saying, that is written, death is swal-
 lowed up in victory, 1 Cor. 15. 53, 54. I
 conclude with the Apostles gratulation;

Thanks be unto God, which hath given
 us victory, through our LORD
 JESUS CHRIST.

Amen.

FINIS.

Imprimatur.

John Hansley. Mar. 19. 1640.

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The deafe man cured.

Simile.

from a naturall body to a spirituall body, 1 Cor. 15. 42, 43, 44. Let this comfort us, against the many infirmities, we have here in our bodyes, they are but like *Iosephs* prison garments to be cast off when he went to *Pharaohs* Court, so all the sicknesses, deformities, defects of the body shall remaine in the grave, the body shal be raised, to a glorious estate; for this corruptible must put on incorruption, and this mortal must put on immortality; so, when this corruptible hath put on incorruption, and this mortall put on immortality, then shall be brought to passe, the saying, that is written, death is swallowed up in victory, 1 Cor. 15. 53, 54. I conclude with the Apostles gratulation;

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